

## Virgo Full Moon September 2024

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Friends all, welcome to our Full Moon meditation this evening in the sign of Virgo. We are working at this wonderful period of full energy flow that leads up to the time of the full moon which is early tomorrow morning at 3.34. In this zodiacal sign, we acknowledge the reality that is present at the centre of all forms, the soul, the living Christ. We also acknowledge the fact that the form is the vehicle that gives birth to the soul, that reveals the soul and enables it to work as an agent of redemption in the material worlds. For all truly spiritual people this double reality is known, is rejoiced in and is fully utilised in group service to the Plan of love and light. They have gone through the difficult processes of spiritual gestation and of labour. They have triumphed over the many difficulties that their forms, their personalities, have thrown in their way – incorrect thinking, a wayward desire nature, a physical form whose vibratory rate has not been high enough to mediate the energies of the soul in a sustained way. But through persistence, through self-discipline, through the determination to love, come what may, they have transformed these vehicles – their material nature – such that, to use the mythological language of the Christian tradition, they as the virgin, are giving birth to the Son, consciousness, the Christ principle.

Well, all these people that we have just been talking about are actually a great group of forerunners, preparing – some unconsciously I'd guess – for what is happening in the world now, and what is happening now to humanity in particular, and that is for the coming to birth of the soul, the Christ principle on a massive and world-wide scale. So let us now pause and reflect on this for a few moments and then we will say together the words of the noontime recollection that you have with you or which is appearing on your screens now.

We know, O Lord of Life and Love, about the need;  
Touch our hearts anew with love, that we too may love and give.

OM

One of the great mistakes that we make is to think of this reality exclusively in religious terms. In the now passing age of Pisces with its accompanying energy of the sixth ray of devotion we can easily see how that mistake has been made. But now, as we enter the age Aquarius we are developing a more inclusive understanding of this central reality of every human being. We are coming to realise that this inner divinity expresses itself in every field of human interest and enterprise – not just the religious.

Before we explore some of the ways in which this is happening, it would be useful to recognise one of the inevitable effects of the soul coming to birth. This is that it will stimulate everything in our personalities – both the good and the bad. In Alice Bailey's words: "When a man literally walks in the light of his soul and the clear light of the sun pours through him – revealing the Path, – it reveals at the same time the Plan. Simultaneously however, he becomes aware of the fact that the Plan is very far as yet from consummation. The dark becomes more truly apparent; the chaos and misery and failure of the world groups stand revealed; the filth and dust of the warring forces are noted, and the whole sorrow of the world bears down upon the astounded, yet illuminated, aspirant. Can he stand this pressure? Can he

become indeed acquainted with grief and yet rejoice forever in the divine consciousness? Has he the ability to face what the light reveals and still go his way with serenity, sure of the ultimate triumph of good? Will he be overwhelmed by the surface evil and forget the heart of Love which beats behind all outer seeming? This situation should ever be remembered by the disciple, or he will be shattered by that which he has discovered.”

This passage is a wonderful description of the crisis which that sooner or later will be experienced by every aspirant and disciple and it contains three most interesting points. Firstly, of course, that as the reality of the soul bursts on the astounded consciousness of the pilgrim it brings with it the beatitude of knowing beyond any doubt the truth of the Soul – the almost blinding light, the power of its fiery transpersonal and healing love, and the experience of the unity of all life, and the knowledge beyond all doubt that there is purpose to all life, not just in our world but on ever larger scales up to and including the whole of the cosmos. It is completely awe-inspiring and an utterly profound mystery.

Secondly, that it reveals the Plan. When we think about the Plan we inevitably think in terms of words. We think of ‘human and planetary progress’; we think of the ‘soul controlling the outer form and life and all events’, we think of ‘the four freedoms’, which we have been told is as much of the Plan as the average person can understand; we think of it as three great goals: ‘the revelation of love; the illumination of the mind; the evocation of the will’. But these are all words that attempt to embody and therefore to an extent limit and distort ideas which themselves are a diminution of the energy of planetary will, but which are near as a human being can eventually get to what the Plan is in essence. Perhaps one of the most useful way for us as human beings on our planet earth to think of the Plan is that it is the driving force of evolution embodying a cosmic fiery love as it works towards the goal of making our planet a sacred one.

Thirdly, as we already mentioned, it will inevitably and rightly bring to the surface all the unredeemed aspects of human life, and planetary life too. The results seem appalling to those who only see the surface and appear beyond the ability of anyone to control. This is particularly so in our present time when for example international relations seem no longer to be governed by the will-to-good. Instead petty nationalisms, which should have been discarded years ago are rearing their ugly Hydra heads again. National self-interest is the dominating motive for governments, and the global good – or the greatest good of the greatest number seems to be taking a seriously second place. But we need to learn to see the reality of things beneath the surface. There we discover that the “deep river of purity and truth is flowing strong”. And we need to redouble our efforts to use the power of the waters of this river to cleanse and purify the twisted motives, the selfish desires, the sadistic urges, the lust for power which are currently disfiguring humanity’s expression in the three material worlds of intellect, emotion and physical form and imposing dreadful suffering and cruelty on so many people and communities around the world, not to mention the natural world too.

It is here where we need to bring in to our focussed awareness the already emerging life of the soul. It is this, correctly mediated through human activity, that can and will transform the human situation from one of a downward spiral into conflict, degradation and the obliteration of all that makes life worthwhile to one that is becoming transparently available for the appearance of the incarnating soul. We will then be able to look to the future with hope and

joy and enthusiasm, rather than fear and trepidation. Then we will be being fired by the soul motive of wanting the best for everyone.

So let us spend the rest of our time now lifting our eyes, our minds and hearts, in an acknowledgement of how the soul is already being powerfully active in the world, and where there are already signs of the approaching Hierarchy. In fact the approach of Hierarchy has been and is responsible for energising the great soul urge to freedom which is so close to the hearts of peoples everywhere. The dream of brotherhood, of fellowship, of world cooperation and of a peace, based on right human relations, has become so much clearer in our minds over the years and decades. We can trace this yearning for a better world and a free and responsible humanity back at least 250 years to the mid 18<sup>th</sup> Century when the spiritual energy of freedom stirred the leading minds of humanity into creative activity. We can think of the French “Declaration of the Rights of Man and of the Citizen” set by France’s National Constituent Assembly in 1789. This was inspired by that great group of thinkers that we call the Enlightenment Philosophers – such people as Locke, Descartes, Rousseau and Kant. We can think of Thomas Paine’s “The Rights of Man”, and Mary Wolstonecraft’s “A Vindication of the Rights of Women” in the same period.

At the same time the world of the Arts, for example the group of deep thinkers gathered round Goethe in the university city of Jena, supercharged the idea. They included the poet and playwright, Friedrich Schiller whose poem ‘Ode to Joy’ was incorporated as the text in the last movement of the 9<sup>th</sup> Symphony, the choral, of that great apostle of freedom, Beethoven. Incidentally, the title of the poem in German is “An die Freude”. And it has been suggested that Schiller’s original title was “an die Freiheit” or ode to Freedom – the words are phonetically similar. However they knew that this would never get past the censors, so Freiheit was changed to Freude. But those in the know would know what the real intention was. It’s a lovely exercise to read the poem and substitute the word Freedom for Joy. This changes it from a mystical paean to a revolutionary statement. ‘Joy, beautiful spark of the gods!’ becomes ‘Freedom, beautiful spark of the Gods!’ And it is interesting to know that when the Berlin Wall came down in 1989 Leonard Bernstein conducted a performance of this symphony on Christmas day in Berlin using the word “Freedom” instead of “Joy”.

We sometimes forget how powerful words really are, though with our training, this should always be clear and at the forefront of our minds all the time. Perhaps it is not for nothing that the word ‘spell’ means both configuring letters to form a word and also a magic incantation. We read that ‘God spake and the worlds were made’. To give you a more mundane illustration of the power of words, there have been several occasions in the past decades when words have made a huge difference. We can think of Martin Luther King’s ‘I have a dream speech’. Nelson Mandela’s magnificent “Sport can change the world”. Perhaps for the most outstanding example of the power of words we can do no better than look at President Kennedy’s University Speech of 1963 on world peace.

At the time the world had avoided a nuclear war by a hair’s breadth with the Cuba missile crisis. A few months later in June 1963 Kennedy used the opportunity of his Commencement address at the American University to offer an olive branch to the Soviet Union headed by Nikita Khrushchev. In the speech, Kennedy announced his agreement to negotiations “toward early agreement on a comprehensive test ban treaty”. This resulted in the Nuclear Test-Ban

Treaty a few weeks later. He also announced, for the purpose of showing “good faith and solemn convictions”, his decision to unilaterally suspend all U.S. atmospheric testing of nuclear weapons as long as all other nations would do the same. Noteworthy are his comments that the United States was seeking a goal of “complete disarmament” of nuclear weapons and his vow that America “will never start a war”. He ended with these words “We shall also do our part to build a world of peace where the weak are safe and the strong are just. We are not helpless before that task or hopeless of its success. Confident and unafraid, we labour on, not toward a strategy of annihilation but toward a strategy of peace.”

The speech was unusual in its deliberate outreach to the Soviet Union at the height of the Cold War, and is remembered as one of Kennedy’s finest and most important speeches.

The Soviet Premier Nikita Khrushchev was so impressed by this speech that he told his officials and politburo colleagues to listen to it. And he ordered that its full Russian translation be published in the two Russian newspapers, *Pravda* and *Izvestia*, and therefore read by the general public. This was unprecedented at that time. And it definitely led to better relations between the two superpowers. What power words can have when motivated by the Plan and the Soul!

But we have to ask ourselves now, where are such visionary international statesmen today? Where today are the people of the will-to-good, responsive to the Plan, who this time speak on behalf not just of humanity as a whole but for the entire biosphere? Where are the people who can inspire the world with a vision of the Plan and of the need, the crying need, for a world of better human relationships? These are questions that many people of goodwill and of spiritual intention are asking urgently today.

If we are realistic, we know that we are actually living at a time of seriously critical human and world tension. But the Tibetan has told us that such tensions exist in order to “enable humanity (as an integral part of the divine body of manifestation) to move forward into greater light and nearer to the “heart of love”, which is the Hierarchy”. As this takes place – and it is taking place, he assured us all those years ago, – the Hierarchy Itself moves nearer to a conscious fusion with Humanity. The point of tension thereby achieved – and this has not yet appeared, he said – will produce the Kingdom of God on Earth in exoteric form”.

Is it realistic to suppose that it is precisely this point of necessary tension that our present world is experiencing now? If that is the case – and we need to be cautious and exercise our intuitions about this – then we can allow ourselves a little more pragmatic optimism about the future. Pragmatic, because if we don’t collectively do something about it, then it is possible that the opportunities we have will be missed.

Here is another area of human activity that I think demonstrates the emergence of the soul in societal consciousness and which I think can give rise to a certain amount of optimism for us. This is the re-emergence, after decades of reductionist thought, of the view of human beings as essentially spiritual beings. Consciousness studies are forcing people to go beyond the purely materialistic and reductionist understanding of what it means to be human. The continuing and in-depth studies of the near-death experience, for example, are producing compelling evidence that consciousness persists after the brain has ceased to function. Of course, there are still two opposing views of a human being – one as a ‘lumbering robot’ with

no freewill and the product of genes and brain chemistry according to Richard Dawkins the leading materialist – or physicalist, as they now call themselves – the other is that a person is an entity whose primary essence is consciousness. This is the idealist position and it is really gaining serious traction among thinking people. There are many good leading thinkers along this line. One of them is the psychiatrist and philosopher Ian McGilchrist whose book “the Master and his Emissary” has been seminal in exploring the interface of consciousness and brain function. He is a person who for example recognises the real value of art and beauty – it’s not just an optional extra, but well used will evoke the soul. ‘We need to believe in the divine again’, he says. One of his videos is titled “How faith can re-enchant a left-brained world”.

Another is Peter Fenwick who some time ago spoke rivetingly at a World Goodwill meeting on NDEs and on the fact that to use his words ‘Consciousness is non local to the brain’. We are publishing his illuminating article “Perceptions of Beyond the Near Death Experience and at the End of Life” in the new edition of our magazine ‘The Beacon’.

In these two examples I think we can see a new birth of the spiritual. It is non-religious in the sense that it is not tied to a dogmatic creed. Rather, it is really inclusive, fully able to be at home in a quaker meeting house, a mosque, or a Buddhist temple. This view of spirituality is not new of course. It has been the hall mark of the small radical spiritual groups that have been in existence for a century and a half at least. But now it is becoming much more mainstream. For example, the Pope in his recent visit to Indonesia and other far eastern countries, when he addressed a group of multi-faith young people, he said the most remarkable thing: “All religions are a path to arrive at God”. “They are like different languages to arrive there. But God is God for all.” Can you imagine a pope saying this even as little as twenty years ago? It’s truly a wonderful development. And surely another first class example of the magic of words as the voice of the soul, bringing people together in understanding and giving birth to a renewed hope for the future.

So now let us go into our meditation together. The keynote we will be using is the phrase for the disciple in Virgo: I am the Mother and the Child. I, God, I, matter am.